

'What Spirit Are You Made Of?'

(Continued from Page 6)

ern Christian world. The Divine intent of both is to increase quality of those who belong to Christ.

The Testing of Spirits Today

As the testing of Our Lord, at the beginning of His Public Life, was a separation for a greater mission, so the testing of the Church today is a separation and selection for some new mission which the Holy Spirit has not yet revealed to us. There is hardly any faithful Christian, or any true minister of God who is not known to others as having the Spirit of God. The test of which spirit one has need not be dramatic. Certainly it was not dramatic for Our Blessed Lord to be tested by the suggestion that bread be made, when He had not tasted bread for 40 days. The rationalizations made by those who lose the Spirit of Christ, such as, "I could not accept an institutional Church", or, "My erotic instincts being unemployed meant that I was not a total man", or, "My conscience has told me that I was psychologically and theologically wrong when I preached the continuity of love and life", are all so apparent, so patently false, as not to merit a response.

To the eternal credit of Judas who lost the Spirit of Christ and was possessed by the evil spirit, he did not attempt to justify his conduct, but returned his ill-gotten goods, and affirmed: "I have sinned; I have betrayed innocent blood" (Matt. 27/4). There is always much more hope for the man who does wrong and admits it, than for the man who does wrong and rationalizes his wrong.

Days of Decision

These are great days in which to live. Up until a decade ago, those who were Christ's could float down the stream that was Christian. Today, we are not even going down rapids. The true follower has to swim against the current. A dead body can float downstream; it takes a live body to resist it. But to have the daily press, the "majority", the "ins", sneer down their noses, brings the Church back to the early days of persecution. The only difference is that then there were "wet" martyrs, because they shed their blood for the faith; today the true followers of Christ have to be "dry martyrs" — die a thousand deaths of humiliation for being so out of touch with the times. The faith of the strong was never stronger; the faith of the weak, was never weaker. Just as sometimes a bar of steel breaks under strain because a bubble of air remained in the hardening process, so today, under strain of being "cast out" by the "ins", some faithful break and collapse. But the vast majority are strengthened by the strain. They may not have arguments against those who use "charismatic" to mean "anti-institutional", and "involvement" to mean "anti-prayer", but they do have the spirit of discernment. Their hearts are filled with "everything that is true, everything that is noble, everything that is good and pure, everything that we love and honor".

If there were a daily press in Jerusalem, it is likely that the Crucifixion of Christ would have

been put in an obituary column, or given no more space than an execution in Sing Sing. But the deflection of Judas would have been headlined with photographs and a quote: "My conscience told me that the day He began talking about Heavenly Bread He was no longer interested in the hungry. When He went into the mountain to pray, instead of going back to the slums with the five thousand, some of whom were probably Samaritans, I knew He was racist".

The Faithful Remnant

Because publicity is given to those who sell out for 130 pounds of flesh, or who sleep in the garden, those who have the Spirit of Christ are apt to become discouraged and say with Elijah: "I am the only one left, and they want to kill me". But God said that there were seven thousand with Him who are "all the knees that have not bent before Baal, all the mouths that have not kissed him" (1 Kings 19/14-18). St. Paul applied this to Israel and glowed with the assurance that there was still a "faithful remnant" who accepted Christ (Rom. 5/2). God's faithful ones are often His hidden ones (Ps. 83/3). The visible Church is barely visible, the wheat is mixed with the publicized chaff, the gold is mingled with the ballyhooed brass, all awaiting the sifting and refining on the day of separation.

In the meantime, the Holy Spirit gives assurance to those who ask a criterion of values, inspires them to listen to those who are Christ's and to harden to those who are not. Nothing is today said against the Church as the Body of Christ which was not said against the Head, Christ Himself.

These are days of decision when war and violence are the air we breathe. The question is: what kind of war will we wage — shall it be against others or against ourselves? The present mood is to find everyone else guilty. Even the holiest are pilloried in order to exculpate the accusers. The only ones, if we were to believe the protesters, by some strange miracle of modern detergents, who have clean hands are those who throw mud. Who can have peace in these days of war? Only those who are at war with themselves.



BISHOP AT CONFERENCE FOR DEAF—Bishop Fulton J. Sheen was principal speaker June 7 during three-day state conference in Rochester of International Catholic Deaf Association. Interpreting his message at conference dinner are Miss Elizabeth O'Brien and Father Thomas Erdle.

Bishop Sheen Addresses Deaf

Selecting sign language as his theme, Bishop Fulton J. Sheen told more than 150 persons attending a state meeting of Catholic deaf, held last week in Rochester, that "Christ is the Sign of God."

The Church, the Bishop added, is the continuing sign of Christ and God in today's world. He spoke at the conference dinner Saturday evening, June 7.

Officers of Chapter 12 in-

clude Robert K. Fenley, president; Paul Poteralski, vice president; Mrs. Eleanor Baribault, secretary, and John G. O'Brien, treasurer.

Vernon Hicks was chairman of the dinner committee, and Mrs. Betty Dimento handled luncheon arrangements. Leading the national anthem at the dinner was Mrs. Robert Panara.

PEACE ADVOCATED

Budapest — (RNS)—Clergymen of the Roman Catholic and Hungarian Reformed Churches were urged to take an active role in the peace movement during a regional peace meeting held in Szekszard.

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Stroganoff... California Style

California ripe olives, with their nut-like taste and meaty texture, flavor accent this perfect buffet supper dish, originally a Russian creation. California's native fruit — the ripe olive — gives this version a delicious and appealing accent.

OLIVE BEEF STROGANOFF

- 1 (2 lb.) flank steak
- 2 onions, sliced
- 1/4 cup cooking oil
- 1 1/2 teaspoons salt
- 1/2 teaspoon pepper
- 1/2 cup water
- 2 beef bouillon cubes
- 1/2 teaspoon nutmeg
- 1 cup canned pitted California ripe olives
- 1 tablespoon cornstarch
- 1 cup commercial sour cream

Cut meat diagonally into 1/4-inch thick strips. Heat oil. Brown meat and onions. Add salt, pepper, water, bouillon cubes, nutmeg to meat. Cover,

cook over low heat 10 minutes. Cut ripe olives into chunks. Mix cornstarch with 2 tablespoons water. Add to meat and cook, stirring constantly, until thickened. Stir in ripe olives and sour cream.

Nursing School Names Director

Miss Virginia Krenzer, assistant director, has been appointed director of St. Mary's Hospital School of Nursing by William J. Riordan, hospital administrator.

A graduate of St. Mary's Hospital School of Nursing, Miss Krenzer possesses a bachelor's degree in General Science and a master's degree in Education from the University of Rochester.

Her first appointment to St. Mary's Hospital School of Nursing was as an assistant science instructor in 1953. In 1962, she became the assistant director.

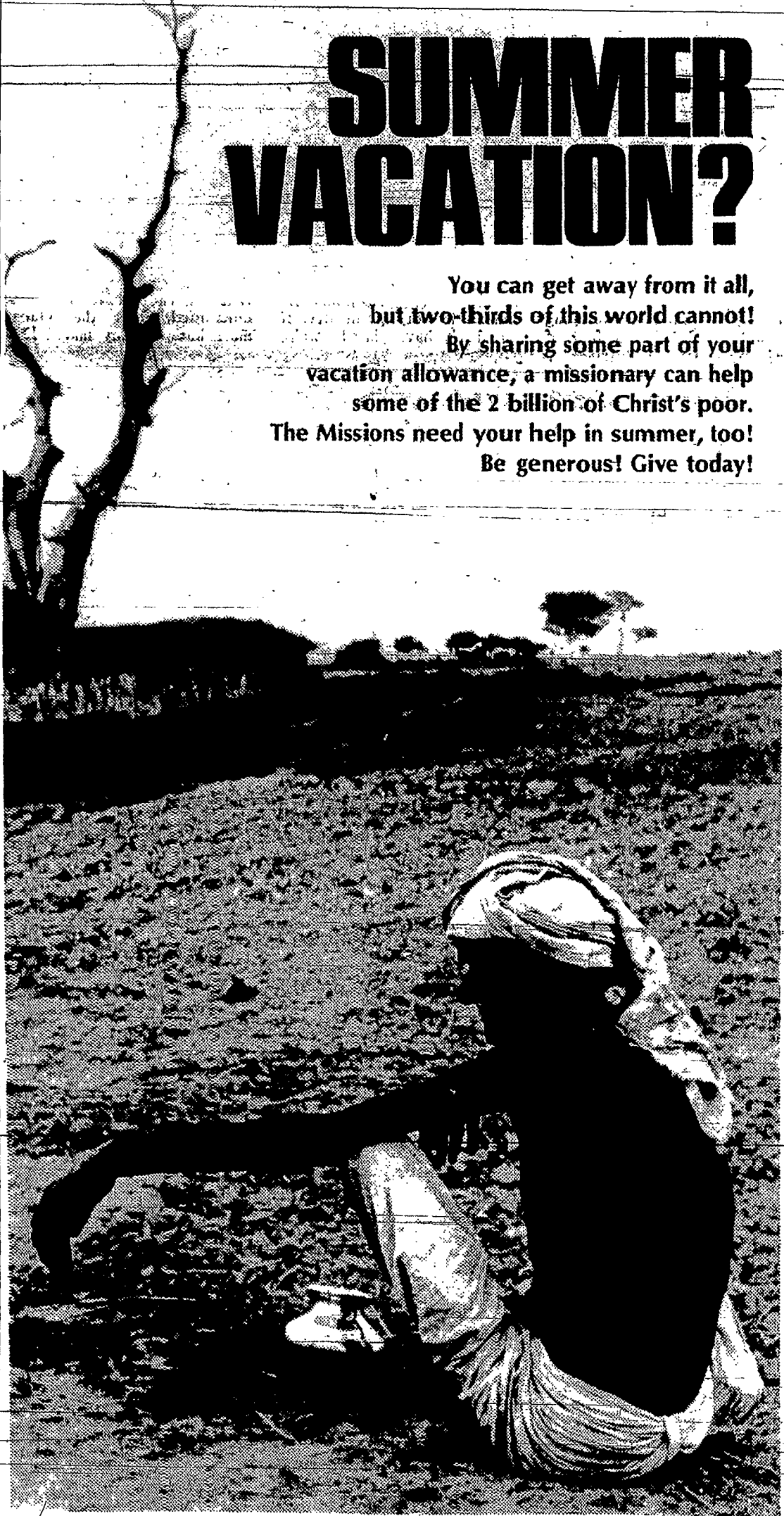


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TEEN

Dear Father,

The reason for my writing this letter is to express I feel the church is no ing. First of all, the cl is supposed to be the ing force in man's life but where is it today? wrapped up with po civil rights, and other But it is stressing cl drives, mission drives, any other worthy we cause its little old hear dream up.

Do you realize what I making people do? It's ing them put a stress o terial things and our ly selves before we atte start a new life. A life with God in the backg only, there when we d ately need help — and th no one else to turn to a life with God as ou and only reason for and thanking Him for breath we breathe inste asking Him for the money we may need for ever-materialistic purpo have in mind or the c wants.

What people need to to hear a fire and brin sermon which would them into realization — this is not true of the ern" church today. It to be too wrapped up the modern world, ju people are, to be conc with anything as out of as rebirth.

Dear Irene,

I doubt if any pri bishop enjoys talking money in church or wo about it. But it's a f

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